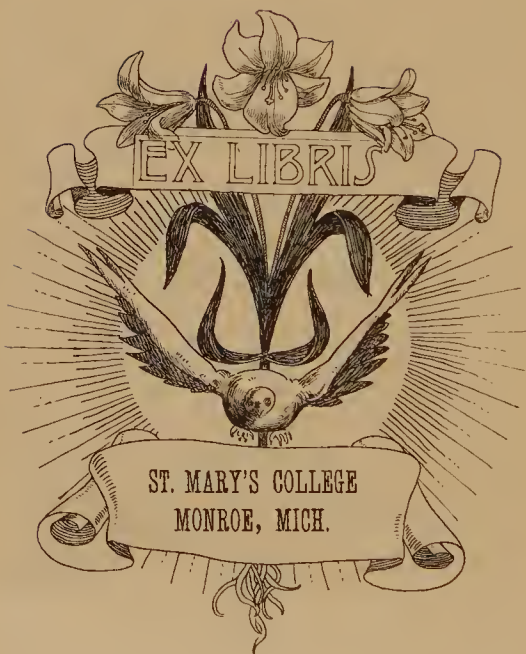


VERY REV. A. L. MAGNIEN.

A MEMORIAL





















VERY REV. A. L. MAGNIEN, D. D.

(1898)

*R. J. Hadlin*

VERY REV. A. L. MAGNIEN

A MEMORIAL

*John F. Sinsky*



ST. MARY'S SEMINARY  
BALTIMORE

JOHN MURPHY CO., PRINTERS,  
BALTIMORE.

## CONTENTS.

---

PREFACE, . . . . .	5
HIS LIFE, . . . . .	9
HIS OBSEQUIES, . . . . .	41
SOME TRIBUTES OF RESPECT, . . . . .	81



The Superior and Faculty of St. Mary's Seminary have thought that the many friends of Father Magnien would be pleased to see collected in permanent form some of the numerous tributes of affection and regard called forth in the first outburst of grief caused by the news of his death. He will, it is true, not be forgotten. His influence will ever remain a source of sweetness and light in the hearts and minds of those who were drawn to him. But we love to have near us some memorial of the dear ones who have gone before us with the sign of faith. Such is the purpose of this little volume.





## PREFACE.

---

The admirable eulogy by the Bishop of Wheeling, supplemented by the thoughtful discourse of Rev. Father Foley at the Month's Mind, has so faithfully portrayed the life and character of Very Rev. Alphonsus L. Magnien, that little remains for me to add in this brief Preface, except a few remarks of a more private and personal nature.

For five and twenty years I was associated with Dr. Magnien by the ties of unbroken friendship and of almost daily intercourse.

I had ample opportunities of studying and admiring the sterling qualities of his mind and heart. His intellect was stored with accurate information on historical and theological subjects as well as on the ancient classics, which he could readily apply on account of his very tenacious memory. He had the happy faculty of grasping the salient points of a question with intuitive vision. His judgment of men and measures was rarely at fault.

He was in the habit of giving me his estimate of the intellectual and moral standard and characteristic traits of the newly-ordained priests ; he would even foreshadow their future career as developed by their labors in the ministry. The subsequent lives of these clergymen usually verified the forecast of the sagacious observer.

I had frequent occasions to avail myself of his valuable services in correspondence of a confidential character. He could indite a letter with marked facility, precision and elegance, in Latin, French and English.

But how can I depict the genial and warm dispositions of his heart? As time rolls by, I miss more and more his beaming and joyous countenance and his cheering voice as he entered my room. He seemed to diffuse around him and to communicate to others, the benevolence of his ingenuous soul. It was this candor and frankness that made him so magnetic and attached to him so closely his former pupils.

It is not easy for a superior to command at the same time the reverence and love of his students. Filial reverence is apt to beget fear and reserve, while the familiarity engendered by love, sometimes tends to a diminution of respect. But the love of the Alumni for Dr. Magnien did not impair their veneration for him, nor did their reverence lessen their affection.

I observed that there were three sentiments conspicuous in the life of the lamented Superior. He had a marked affection for the Congregation to which he belonged and for both his native and his adopted country. He was most devoted to the Society of St. Sulpice, of which he was so bright an ornament. He labored assiduously for its welfare and development. While he presided over his

Sulpician Brethren with the gentleness of a father, he manifested the most profound and childlike submission to his Superiors in Paris, a submission which was touchingly displayed in his last illness.

He loved his native soil with all the ardor of a Frenchman. His residence during a third of a century in the United States did not weaken that affection. Ever loyal and enduring in his friendships, he was devotedly attached to those French Bishops and priests with whom he had been associated in his earlier life. He almost worshipped the memory of Bishop Dupanloup.

His predilection for the French language never ceased, notwithstanding the ease and correctness with which he spoke the English. Whenever he was thrown among his countrymen, he would spontaneously, almost unconsciously drift into his native tongue, although his interlocutors were as familiar with English as himself.

He was a loyal citizen of the United States, and had a great admiration for the civil and political institutions of the country. He took delight in expatiating on the happy relations existing here between Church and State, in contrast with the incessant conflict between the ecclesiastical and civil authorities in his own distracted native land.

To rule a diocesan seminary is no easy task. But it requires extraordinary tact and discretion of a very high order to govern a national house of ecclesiastical studies like St. Mary's Seminary, Baltimore,

where students are assembled from nearly every ecclesiastical province of the country. These alumni include not only Americans from the different states of the Union, but also Irish, Germans, Poles, Scandinavians, Porto Ricans, Cubans, and representatives of almost every nation of Europe.

Dr. Magnien never countenanced a spirit of nationalism. While every one was free to cherish the land of his birth, which is a laudable sentiment, all were expected to cultivate a spirit of loyalty and devotion to our Great Republic. As a consequence of this rule, national and sectional quarrels are unknown in the Seminary, and a spirit of fraternal affection reigns in the institution.

I had been so much accustomed to consult the Venerable Abbé on important questions, and to lean upon him in every emergency, that his death is a rude shock to me, and I feel as if I had lost a right arm. He was indeed *dimidium animae meae*.

He has left to St. Mary's Seminary the legacy of a good name, and of an unblemished character. My chief consolation in my bereavement is found in the consciousness that his brethren inherit his virtues, and will perpetuate the good work which he had prosecuted for the glory of God, the service of his church, and the welfare of our beloved country.

JAMES CARDINAL GIBBONS.

BALTIMORE, February 2, 1903.

HIS LIFE.



## BIOGRAPHICAL SKETCHES.

---

### CIRCULAR LETTER OF FATHER LEBAS, SS.

On the death of a Sulpician, the Superior-General, in order to edify and encourage the living members of the Society, communicates in a short letter a sketch of the leading incidents in the career of the departed. As Father Magnien always received his friends into a hearty and unconstrained intimacy, it will, we feel, be more pleasing to them to be admitted as it were into the family circle by the perusal of the following outline penned by Father Lebas, present Superior, than to be presented with a more ambitious biography.

PARIS, *February* 23, 1903.

GENTLEMEN,—

A few days after the death of Father Colin, that of Father Magnien brought upon us another great bereavement, without however taking us completely by surprise. For six months previously the physicians in both cases had feared that their patients would not outlive the year, and for both the fear was realized with sad precision. Father Magnien, after a life spent in entire devotion to our field of labor in the United States, looked calmly upon the death he saw slowly approaching. He prepared himself for it in the sentiments of the same lively faith that had inspired his whole life,

but which to his brethren, the witnesses of his patience and his serenity, never seemed more edifying than during his last days.

Alphonse Magnien was born June 9, 1837, at Le Bleymard, in the diocese of Mende, France. In his father's house he grew up in the atmosphere of faith common to that section of the country, which has always been prolific in priestly vocations. His own began early to manifest itself by a sincere piety and a great mildness of character, combined with rare mental abilities. At St. Chely-d'Apcher, a town of some governmental importance, where his father had been obliged to remove on account of the post which he held as an officer in the *gendarmerie*, he became the best pupil in the Brothers' School, and before long his parents, after taking counsel with their venerable pastor, decided to send him to the diocesan college at Chirac. Here, if he did not always take the first rank in his classes, it was because he had for rivals two remarkable students who now occupy prominent positions among the clergy of Mende and in the Society of Jesus.

At the time when the young Magnien was brilliantly terminating his classical studies, Mgr. Dupanloup had been bishop of Orleans for some years, and was endeavoring to fill the many vacancies which he had found in the ranks of the clergy of his diocese. He discovered an abundant source of supply in Mende and drew upon it





REV. A. L. MAGNIEN,  
SUB-DEACON.



Very Rev. A. I. Magnien.

copiously. On a visit to Chirac in 1857, he made a stirring appeal to the Rhetoric class of that year, and Alphonse Magnien was among the first to respond.

In consequence of this we find him the following October at the Seminary of Orleans where he was to remain five years, a model of piety, regularity and application to study. His attractive and genial disposition and his fine talents gave him a remarkable ascendant over his fellows, which became an excellent influence in the Seminary. A theologian of penetration and solidity, his ready and accurate mind made him a redoubtable adversary in the argumentations, and the remembrance is still kept of a solemn disputation in which he gained a triumph over a venerable antagonist by passing imperceptibly from the defensive to a very pronounced aggressive attitude.

At the close of his course in the Seminary, he made known to his director his desire to embrace the life of a Sulpician. "It has been my hope that you would have such a desire," replied the venerable M. Benech, "but I did not want to speak to you about it, so that the inspiration might come to you from heaven alone."

However Father Magnien, although raised to the priesthood June 15, 1862, did not immediately obtain permission to follow his pious inclination. Bishop Dupanloup asked him to render first some service to his diocese, and employed him during

the vacation months as assistant at St. Mark's, a church in one of the suburbs of Orleans, and during two school years as professor of the sixth and fifth classes in the diocesan college of La Chapelle Saint Mesmin. Before entering the Solitude, and consequently before he was a member of the Company, Father Magnien was sent as professor to the Seminary of Philosophy in Nantes, where he taught the course of Natural Sciences during the year 1864-1865. In the ensuing October, he at last reached the Novitiate. His genial character and the habits of activity which he had already acquired, made this year somewhat difficult for him, but he passed through it generously and always showed himself among his companions full of a joyous and attractive animation.

At the Seminary of Rodez to which he received his first appointment, Father Magnien taught in 1866-67 the course of philosophy, and he added to that during the two years following the course of Holy Scripture. In both he displayed a lucidity and a personal interest which sprung spontaneously from the inborn qualities of his mind. One of his school-mates during his childhood recently portrayed him in terms that are applicable to every period of his life: "At a glance he saw clearly and correctly into the most complicated questions, and he gave out his thought with an astonishing facility and soundness of logic. His first presentation of a subject left nothing to be added."

Very Rev. M. L. Magnien.

About the time that his studies were nearing the end at the Seminary of Orleans, that Community received a visit from Father Dubreul who was then the Superior of St. Mary's Seminary in Baltimore. The many interesting Spiritual Readings he gave during his visit, concerning the work accomplished by St. Sulpice in the United States, were the starting-point of Father Magnien's vocation to America. In September, 1869, as if to make good the heavy loss incurred by the death, in the previous July, of Father Jenkins, the founder of St. Charles' College, Father Magnien proceeded to Baltimore to labor under Father Dubreul, whom he was destined nine years later to succeed as Superior—an office he held for the long period of twenty-five years. He began his labors here as in Rodez, by teaching the course of philosophy, to which was added the following year the course of liturgy, and two years later that of Holy Scripture. From 1871–1875 he had charge of all these three branches of study, and from 1875–1878 he taught dogmatic theology and Scripture. When Father Dubreul died, in 1878, Father Magnien became his successor, and continued as professor of Scripture until 1880, in which year he took charge of the special course of the Deacons and partly of of the temporalities until 1886. Subsequently though he retained only the office of Superior, the multitude of outside interests to which he felt obliged to give his care and attention, left him,

during the last years of his life, scarcely the time to fulfil the duties connected with that function.

When Father Magnien bade adieu to his country, he abandoned a brilliant and attractive future, and made the sacrifice of his affection for home, with which he had always been deeply imbued. But the apostolic spirit had spoken to him in no uncertain tone, and he placed himself unreservedly at the disposal of his Superiors, who were surely well inspired when they accepted the offer which he made of himself. His whole career is but a proof that he always possessed the lively faith, the high aspirations, and the burning zeal of the true missionary. Among the resources of his richly-gifted nature Divine Providence had especially bestowed upon him the means to wield a mighty influence in the country to which he had been sent, namely, a mind open and broad, a prompt, sure and practical judgment, and a heart warm, generous and affectionate. With such qualities he rapidly gained the sympathies of the Americans and gave them all his own. Although he had reached an age when flexibility of character is no longer what it is in youth, he adapted himself speedily to the customs, the ideas, and even the language of his adopted country.

The maturity of his years and the experience acquired in French Seminaries became for him from that time forth only an additional force and light to direct him in his labors. The extensive

growth and development which the Seminary of Baltimore witnessed during his administration were owing not merely to circumstances, but in great measure to his influence and personal prestige—a remark which is equally true of the branching out of St. Sulpice in the church of the United States.

Father Magnien's arrival in Baltimore in 1869 coincided with the middle of Father Dubreul's term as Superior, which he had entered upon in 1860. He had already rendered eminent services to the diocese and to the Seminary. Moreover, the Company can never forget that it received from his hands the first five Americans that have labored in the Theological Seminaries of their country. However, at that time he had not yet laid aside a certain stiffness of manner, which possibly inspired the young men with some apprehension and constraint.

Father Magnien, without neglecting from the first to show firmness and vigor, before long introduced into the community life an element of greater freedom. Later in life he used to say that, to gain the esteem and confidence of the American Seminarians, it was of importance that a director should be known as competent and practical in his teaching, as well as sympathetic with the spirit and institutions of the country. In speaking in such terms, he was influenced more perhaps than he realized by his own experience and subsequent reflections. Whenever he took the professor's chair his teaching was clear, interesting, and practical.



With regard to his sympathy with America, it was the natural outgrowth of the liberal and generous qualities of his head and his heart, of the apostolic spirit which becomes all things to all men, and of the aspect under which the situation of the Church in his adopted country presented itself to his view.

In 1869, while for ten years previously the horizon was lowering for Catholics in France, it was brightened by a new light in the United States. Their Priests and their Sisters had excited great admiration by their heroic self-sacrifice on the battle-fields of the Civil War recently brought to a close; and while the Protestant sects, broken by that war into hostile fragments, remained disunited between the North and the South, the Catholic Church had maintained her peaceful unity, and given a striking manifestation of it by calling together the Second Plenary Council of Baltimore immediately after the conclusion of peace. The force and splendor of this manifestation impressed the Protestants profoundly and made them lay aside more and more their prejudices against our religion. The Church had become an object of respect and esteem for a large number of Americans and had full scope to expand freely without exciting umbrage. This cheering prospect, both by itself and when contrasted with the situation in Europe at that time, could not but rouse Father Magnien to a sort of enthusiasm which he was not the man to dissemble. Hence between him thus filled with a sincere



Very Rev. H. I. Magnien.

admiration for their country, and the Americans ever proud of their native land, there was bound to develop a growing sympathy which became one of the sources of his great power. Undoubtedly it is possible that at times this sympathy may have been played upon as a foible by the shrewdness of some among the young men. It is possible likewise that when certain divergences of views and tendencies engendered a feeling of discomfort in the American Church, the well-known fidelity of Father Magnien to his early affections may have occasioned him some passing embarrassments. If he was ever a diplomat, it was not in the art of dissimulation, nor even in that of reticence and withdrawing from view. Candor in speech seemed to be for him a matter of principle; at least it was a practice and a habit which he never gave himself much concern to moderate.

The slight disadvantages that followed did not prevent him from being the chief agent in raising the Seminary of Baltimore to a position unique in the Church of the United States, and in winning for us from the bishops of that country testimonials of confidence well worthy of the gratitude of the Company of St. Sulpice.

When, at the death of Father Dubreul in 1878, Father Magnien was designated as his successor, Archbishop Gibbons had but recently taken possession of the See of Baltimore. A former student of St. Charles' and St. Mary's, almost as young as

the new Superior, he gave him at once an affection and a confidence which for twenty-five years remained undiminished. "I have lost my right arm," wrote the Cardinal, at Father Magnien's death. "I had absolute confidence in his judgment, his ability, and his devotedness." A union so intimate between the Superior and the chief pastor of the diocese and the highest dignitary of the American hierarchy, must evidently have considerably increased the prestige which Father Magnien enjoyed in the eyes of the Community in the Seminary.

But his mind, his heart, his mastery of the spoken word were none the less the quickening forces that enabled him to exercise over the Seminarians a salutary influence, which during the best years of his administration was truly powerful. His Spiritual Readings were in those days remarkably vigorous and interesting. In them with a marvellous abundance and variety of expression he taught the fundamental principles of the Christian and spiritual life, and lashed the abuses, against which he saw the need of warning young clerics, and which he had the talent of depicting in traits caught up from actual life.

He rounded out his work by close relations with the Seminarians, not confining himself within the circle of his penitents. His penetrating discernment and his pointed, precise and striking language enabled him to render to many the services of an

Very Rev. A. I. Magnien.

excellent director by revealing to them the salient traits of their character, and the task before them, if they wished to reform it. He had besides, from the cordiality of his manner and the goodness of his heart the gift of evoking in each one individually and in the community at large a frank and open demeanor. The good spirit which has always distinguished the community even when perfect regularity had somewhat suffered, must certainly be attributed in great measure to the paternal influence of Father Magnien. The characteristic of sincere kindness that made him at once practical and easy of approach, was so marked in him that it frequently struck those who saw him only in passing conjunctures. From this point of view the tribute which a newspaper-man paid him at the time of his death delineates him so faithfully that it is worthy of a place here :

“Father Magnien was to the newspaper man the truest type of a gentleman. He was always approachable, always kindly, always gentle, always obliging. There was absolutely nothing false about him. If a man went to him for a piece of news he always got it if it was in Father Magnien’s power to give it. If the man was young and inexperienced and did not understand fully what his paper wanted, Dr. Magnien would explain matters so fully and so patiently that there was no excuse for making a mistake. And he did it, not grudgingly, not as one

who was annoyed at being called on for a favor, but as a father would explain an interesting subject to his son, lovingly and with pleasure. It was really a pleasure for him to oblige anyone.

“If, on the other hand, he could not give the information desired, he would say so frankly. He never, even inferentially, tried to throw a man off the track of a piece of news that he would rather not have published. He would say: ‘I cannot tell you about that now, my son. Perhaps I may do so later. Come to see me again.’ The reporter always knew Father Magnien’s reason for refusing a request was a strong one and not a mere supposition that someone else might not approve of the publication of an item. A man of great breadth, open and above board, absolutely sure of the correctness of any position he took, he was not afraid to take the public into his confidence. There was nothing little about him.

“He spent his life in the service of others. His whole ambition was to do as much good as he could. He was a great-hearted, broad-minded, simple-mannered gentleman, who would have been great in any walk of life; a man of God, who served his Master with a single purpose, with all his strength, all his mind, all his heart. He loved his brother as himself—aye, far more than himself; he lived the religion he taught and glorified it. Every newspaper man who knew him loved him. They called him ‘Father’ in preference to his other and higher

Very Rev. A. I. Magnien.

ecclesiastical titles, not because it was a badge of his priestly office, but because they loved him and believed in him and trusted him as a father."

He had been fifteen years in Baltimore and six at the head of the Seminary when, in 1884, the Third Plenary Council assembled in that city, on which the possession of the oldest episcopal see has always seemed to confer a sort of primacy of honor. The Archbishop of Baltimore was to preside over the Council as Delegate of the Holy See. He desired that it should hold its sessions in a hall in the Seminary, and Father Magnien eagerly complied with a wish that did so much honor to the institution.

The services which he had occasion to render to the members of the Council, and the important part he took in its sessions as theologian to the Archbishop, won for him the esteem and good-will of the bishops generally. The Seminary, too, benefited in more than one respect, the more so that the community gained the favorable notice of the brilliant assemblage by the valuable share it contributed to the solemnities that signalized the opening and the close of the Council. These solemnities enhanced in the eyes of the whole country the majesty of the Catholic Church, and the Seminary of Baltimore seemed for the moment to have become its centre on the American Continent.

The same honor was again conferred upon it in 1886, when a large part of the episcopate met at

Baltimore on the occasion of the elevation of Archbishop Gibbons to the Cardinalate, and in 1889 when a still more numerous concourse assembled for the simultaneous celebration of the centenary of the establishment of the See of Baltimore, the first Catholic Congress, and the formal opening of the Catholic University at Washington. Finally in 1891 the Seminary witnessed a noteworthy gathering less august perhaps but more home-like, for it was the one-hundredth anniversary of its own foundation that occasioned this celebration. The intimate connection between the Seminary and the diocese was yet more manifestly shown by the fact that the solemn religious services of the centenary took place in the Cathedral, which was scarcely spacious enough to welcome within its walls the multitude of priests and laymen attracted by an event which in the old world would surely have excited less attention. To these grand demonstrations the fruit of which redounded chiefly to the Seminary through Father Magnien's broadness of mind and warmth of heart, were added other advantages at once more substantial and more lasting for our Sulpician work in the United States. In the archdiocese of Baltimore the growth of the communities of St. Charles' and St. Mary's was considerably accelerated, the latter seeing the number of its students rise to more than three hundred; in Washington the Seminary of the Catholic University, the collective work of the American episcopate,



Very Rev. A. I. Magnien.

was placed under our direction at the express request of the bishops; and in several important dioceses the chief pastors appealed to us to found seminaries in their Sees—a request however, which, in the majority of cases we found it impossible to grant. Wherever we opened a new establishment, however, Father Magnien displayed the most lively and active interest. Particularly is this true of the most recent, our house of studies, St. Austin's College, which is destined to prepare for the Seminaries of the United States the young men, both French and American, whom Divine Providence will send to us for that work, the only true success of which depends chiefly upon such vocations. However restricted be the number of new Seminaries that we have accepted, we cannot conceal from ourselves that the organization of these institutions has spread out our forces over a wider field, and has thus imposed a certain strain on the Seminary of Baltimore, to mention only one. This coincided too with the heavy increase in the number of its students, with the first inroads made on Father Magnien's health and the extension of his activity over the multitude of questions of public and private utility for which it was invoked.

Among the things which distinguish the second half of Father Magnien's career as Superior, we must above all draw attention, in the material order, to the completion of the buildings of St. Mary's, where the department of Philosophy is henceforth

provided with a distinct organization fully adapted to its needs, and, in the spiritual order, to the preaching of a considerable number of pastoral retreats to which he zealously devoted, without reckoning sufficiently with his strength, a considerable portion of his vacations. His profound knowledge of clerical life, his language instinct with the spirit of faith, sound doctrine, and experience, always attracting the sympathy of the clergy by its animated, practical, and unpretentious style, caused him to be much sought after for this most fruitful field of work, and many bishops have spoken in grateful acknowledgment of the good he has done by his retreats in their dioceses.

Unhappily Father Magnien yielded to the promptings of his zeal without calculating his forces. A few years since, at the beginning of a retreat to the clergy of St. Louis, he was suddenly seized with a very serious illness which brought him almost to the verge of the grave. God permitted him to recover, but the physicians decided that a complete restoration to health could be obtained only by an extremely delicate and dangerous surgical operation. Thereupon he went to Paris to consult an eminent specialist, who, after setting forth the peril inseparable from a recourse to surgery, left to him the responsibility of the final decision. Father Magnien seeing a hope of being able to continue his labors among the clergy of the United States, took his resolution with a determination and a





ST. MARY'S SEMINARY.



promptness that made a deep impression on the chief infirmarian of the Brothers of St. John of God, who was present at the consultation. Among the many patients that this religious had assisted in similar circumstances, he had never seen any one face death more unaffectedly and more unhesitatingly. God blessed on this occasion also, the consummate skill of the surgeon and the trust and confidence of the patient by restoring him to health ; but, when he visited Paris in 1901 for the last time, while he had reason to express his gratitude to the surgeon, his heart was found by our physician to be in such a condition as to foreshadow a speedy collapse of his whole system. However, he courageously took up again the direction of the Seminary at the opening of the year, but was obliged several times during the course of it to call upon another to fill his place, and, during the vacation of 1902, the necessity of appointing his successor became evident to every one, even to himself and Cardinal Gibbons, who had above all others wished to delay as long as possible this eventuality.

With his usual generosity Father Magnien made the sacrifice of the life of activity with which he had seemed identified. He retired to a room in the department of Philosophy and spent the remaining months of his life in a most edifying and serene disposition of soul, receiving the affectionate care of his brethren but especially of the one on whom ten years previously he had cast his eye as his future

successor. He celebrated Mass while his strength permitted, but an attack of dropsy superinduced by the condition of his heart made such progress that the least movement caused excruciating pain. He preserved in spite of this, however, his habitual cheerfulness and amiability, and if he was pleased by the visits of his brethren, he delighted them by an interesting conversation that was rich in reminiscences.

He obtained for some time a marked relief from a tapping which the physicians had purposely delayed, but it was realized that in his condition a repetition of the operation would be a sign of the approaching end, and when, a month later, a second operation was performed Father Magnien was told that the final termination was not far removed. At the first indication of serious danger, he had received the last sacraments in the presence of the Faculty of St. Mary's. On December 15, he again received the Viaticum in presence of the whole Community. He was still able to utter a few words in a natural tone of voice and to ask pardon of all those gathered about him for any disedification he might ever have given. He likewise requested the oldest of his *confrères* to convey to the Superior-general the expression of his regret for whatever he might have done contrary to the spirit of St. Sulpice.

Father Magnien lived a week longer, but during the last five days, he had almost lost the use of his faculties, and he could recognize visitors only at intervals. On Sunday, December 21, he sweetly

Very Rev. H. L. Magnien.

rendered his soul to God, being assisted in his last moments by Father Dyer.

The funeral took place Tuesday, December 23, at the Cathedral. Many ecclesiastics were prevented from attending by the near approach of the Christmas festival. But the chapel of the Seminary could not have accommodated the concourse that assembled for the ceremony, for there were ten bishops and two hundred priests. His Eminence Cardinal Gibbons insisted upon singing the Mass and giving the Absolution himself. The Right Rev. P. J. Donahue, Bishop of Wheeling, formerly secretary to his Eminence, delivered an eloquent funeral oration, with such a tone of sincerity, with an emotion so deep and so evident, that these feelings seemed themselves the best eulogy of him who had inspired them. At the end of the services, the body was borne back to the Seminary, where it now lies at rest in the little cemetery within the enclosure. There it will undoubtedly continue for a long time to be visited by the numerous generations of priests for whom Father Magnien labored so much and so devotedly. We will unite our prayers with theirs, Gentlemen, and we will also beg of God to watch over the work which He has since the time of Father Emery confided to our charge in the United States, and the future of which is in His hands.

I assure you once more, Gentlemen, of my affectionate and devoted regard in Our Lord.

J. LEBAS,  
*Superior, St. Sulpice.*

## SKETCH BY FATHER DISSEZ.

On the evening following Father Magnien's decease, December 22, Father Dissez presided at the Spiritual Reading in the Seminary. His long acquaintance with the late Superior, as well as his warm friendship and deep admiration for him, entitled him in a special manner to speak to the students of the great loss the Seminary had sustained. Father Dissez's remarks were substantially as follows :

As an introduction to what I purpose to say concerning Father Magnien, Gentlemen, I will give in a word or two what might be termed his mental and moral portrait. His mind was lofty in conception, yet remarkable for its precision. With great promptness did he unravel the most intricate questions, and with a solidity of thought no less than a lucidity of expression. What is more wonderful is, that that facility, promptness and solidity he possessed equally in speculative and in practical questions. He was as much at home in dogmatic, ascetic and moral theology as in Scripture and in literature. An unusually retentive memory crowned his gifts ; his reading was extensive, and he had the faculty of assimilating what he read and of retaining it.

With reference to the moral features of his portrait, I will say that all with whom he ever came into contact found in him a big, affectionate heart. A striking and distinguishing trait in him was



benevolence, kindness, a certain natural yearning to do good to every one at all times, no matter what the cost. This yearning, however, was unassuming and unaffected—as natural to him as the flowing of the blood through the veins. No one ever detected in him the slightest indication of self-conceit or vanity. Whenever he performed an action which elicited universal praise, he did not give it a second thought. He did good for the sake of doing good, never for self-satisfaction. Besides, he loved truth almost to the point of worship, and consequently he abhorred the very shadow of dissimulation and deceit. Sincerity and straightforwardness marked both his language and his conduct.

I need not dwell, Gentlemen, on his exterior qualities, nor draw especial attention to his gentle manner of dealing with people in every stage of life, for I must hasten to the thought uppermost in my mind about the man we have lost. He may justly be said to exemplify in his life the words of St. Paul in his first Epistle to the Corinthians, ch. 12, v. 15 : ‘I most gladly will spend and be spent myself for your souls.’ His life indeed was spent in benevolence, generosity, eagerness to do good to others, and in an ardent desire of Christian perfection.

The termination of his career enables us to see the hand of God directing all things from the beginning. Providence had destined him for our seminary, and so cast the lines of his early life as to make it a preparation for the great work he brought

to a consummation in this institution. This work, Gentlemen, you have witnessed as well as I myself. You have seen the success that followed his devoted services to the formation of the clergy in this country, than which nothing contributes more to the best interests of Catholicity.

Born in Mende, in the South of France, in a section where religion flourished with sturdy vigor, he might, not unnaturally, have expected to spend his life there, but a Providential occurrence showed him that he could be of greater utility to the Church elsewhere than in his own diocese. At that time the renowned Dupanloup, Bishop of Orleans, was in sore need of priests, the number of vocations being sadly disproportionate to the requirements of the flock confided to his care. In several seminaries he made appeals to the generosity of the young men to come to his aid. That was as the voice of God for Mr. Magnien. He entered the Seminary and completed his course with distinction. It was now his heart's desire to devote himself to the Church of France by contributing his share to the education of secular priests. He preferred rather to aid in making them more learned, zealous and pious, than to take up himself the work in which they are for the most part engaged. Wherefore he decided to apply for admission to the Society of St. Sulpice.

His novitiate finished, he was sent to the Seminary of Rodez, where for three years he filled the



chair of philosophy. Such success followed that prospects of a brilliant future here began to be manifest. But Providence had ordered otherwise. In 1869, the Very Rev. Father Dubreul visited France in search of teachers for the Seminaries in the United States, for our Seminary had enlarged in consequence of the increasing number of vocations to the priesthood. Reaching the Seminary where Father Magnien was stationed, he laid before him the condition of affairs in the American Church. The painful separation from home and country did not deter Father Magnien from taking his resolution. He came to America with Father Dubreul, little thinking of one day becoming his successor. For nine years he taught here before he succeeded Father Dubreul, and during that time his excellent qualities had won him all hearts. He came to know the country, its spirit, its institutions, and its needs. Broad-minded in the true sense of the word, he saw the necessity of adapting this institution to the needs of the country. He held that we should respect the mode of thought and action characteristic of others, on the principle that there is more than one good way of doing things. These nine years prepared him for the government of this house.

In 1878 when Father Dubreul died, Father Magnien was appointed Superior of the Seminary. Under his administration the Seminary reached its full development. All but a small portion of the present building owes its existence to his activity.

But above all, he gave himself heart and soul to the more essential element of Seminary life—the formation of the young cleric. He improved the course of studies, and he was untiring in his attention to direction, discipline and spiritual instruction. Success marked all his efforts, and he gained the esteem of all. Nor could it be otherwise, for he was gentle and firm, practical and conciliatory. Under his genial and fostering care, there grew up and flourished a spirit of mutual confidence between Superior and Seminarian. So far as truth and conscience would allow, he was ever guided in all that he did by a principle of concession without narrowness of view or stiffness of manner. It was, however, his spirituality that was the most effective means in the upbuilding of the Seminary. In his hands it became a real science. Many among you have been deeply impressed by his striking exposition of the principles of ascetic theology. His teaching was based on logical principles, supported by the wide experience which manifold relations with priests on the mission gave him, and was so well expressed as to be both easy to grasp and retain. Thus at the same time he exposed to view the exact doctrine and the manner of applying it in this country. Nor did he neglect to inculcate by word and example the virtues and devotions that go to make up the true life of a priest: devotion to the Blessed Sacrament, to the Blessed Virgin, the spirit of obedience, charity, and the love of learning. He never wearied

Very Rev. A. L. Magnien.

of insisting upon the need of a learned clergy to combat the errors of the day.

We have seen that Father Magnien made many sacrifices. One of the last was to relinquish gradually the very active life which he had led. Active surely had it been, for it kept him a prisoner in his room from morning till night, receiving visits from students, professors, clergy of all ranks, imparting instruction, administering consolation, giving counsel and advice. From that room went forth an influence that penetrated every part of the country. Every moment and every energy he devoted to the interests of the church. Yet all this he had to surrender, one more sacrifice he had to make. And soon came the final act of resignation to God and His holy will—his death.

What I have said is but a summary of Father Magnien's life. It may be found entire in the text of St. Paul cited in the beginning. He was made for this Seminary and for this country, that he might spend and consume himself for the good of the church here.

Let us profit by the teaching of his life and follow his example. Like him let us be wholly dependent on God. Let us be generous, apostolic, Catholic, and detached from all merely personal views. Let us fill our hearts here in the Seminary with an ardent love of God, and let us allow ourselves to be consumed by it. Let us sacrifice everything for the one who has the strongest claims on our services.

A Memorial.

Thus you will go forth true Apostolic priests, and thus you will spread abroad the rays of His love, and deepen and strengthen the Catholic faith in the land.

Very Rev. A. L. Magnien.

## SKETCH BY FATHER DYER.

On Monday, December 22, the *Baltimore Sun* published the following appreciation of the character and career of Father Magnien which Father Dyer, his successor, dictated to a reporter for that journal.

Dr. Magnien was a remarkably gifted man, with an intuition deep, quick and accurate, a very retentive and accurate memory, a wide-open mind, and a responsive, rounded character. His education in the classics was thorough and complete. He was perfectly familiar with French classical literature. Racine and Molière were his favorites. Every human interest found in him a responsive sympathy. He taught the classics for several years in Orleans and came under the influence of the great Bishop Dupanloup, of whom he ever remained an ardent admirer. Dr. Magnien was of the best type of French cleric—serious, earnest, judicious, careful, devoted, brilliant and possessed of a fine sense of humor. His remarks on all special occasions were most happy. He had a remarkable power of expression. He would have been recognized as a Frenchman by his accent and by the structure of his sentences, but, at the same time, he had an exceptionally fine command of the English language, and was always listened to with pleasure. Masters

of his own language say that his readiness and power in writing French were extraordinary,

Dr. Magnien's influence as a trainer of priests is difficult to over-estimate. He always looked on this as his special vocation, and it was the inspiration of his whole life. He early acquired great reputation as a teacher; first at Orleans, where he taught the classics; afterwards at Rodez, where for three years he filled the chair of mental philosophy, and finally at St. Mary's as professor of philosophy, dogmatic theology and Holy Scripture. By a sort of intuition, which came more from his great, big, generous heart than from his superior mind, he understood at once our American young men—so different in spirit and training from the youth of France. He saw the lines along which they could be developed and skillfully adapted the rules and methods of Sulpician training to their character and habits of mind. He had confidence in them. Speaking of this confidence a few years ago he said, in addressing them:

“I know of many occasions in which I have been fooled; I know there are many occasions in which I have been fooled without being aware of it, but I know that had I not possessed this full confidence in you young men and had I not been actuated by it, I would have been fooled more frequently than I have been.”

His confidence in them and his hearty, genial sympathy were contagious. A young man would open his



REV. A. L. MAGNIEN,  
(FIRST YEAR IN AMERICA).





Very Rev. A. L. Magnien.

whole heart at once, and seated by his side, would tell him the whole history of his life, inside and out. This confidence once given was never withdrawn.

With a keen, paternal interest he followed the career of each individual student after leaving the seminary, and the fullness and accuracy of his knowledge of the old students, extending as it did over a quarter of a century, were astonishing. Priests and bishops came back to talk over with him, and consult about their most important and intimate concerns. Frequently he had occasion to renew these old friendships in the pastoral retreats, which he preached in different dioceses and which were always highly appreciated by his hearers. In this way he kept in close contact with the clergy of the country and thoroughly understood their spirit and temper.

Dr. Magnien was honest, direct, disinterested, fearless, devoted to the interests of the Church and religion, incapable of descending to anything small or selfish, and, withal, most prudent. He had fine discernment of character and rare knowledge of men. He was quick to see what was proper to be done and said.

Dr. Magnien's knowledge of canon law, of the proceedings and methods of the Roman curia; his extraordinary tact and intuition caused him to be held in the highest appreciation by Cardinal Gibbons, who frequently entrusted matters of the greatest importance to his skill and prudence.

During the Third Plenary Council he was theologian to Cardinal Gibbons, who, as legate of the Pope presided over the proceedings of that assembly. He was also a member of the special commission on clerical education, and as such had much to do toward shaping the action of the council in founding the Catholic University at Washington, particularly in placing that institution not in the hands of any religious body, but under the control of the American hierarchy. The seminary in which the private sessions of the council were all held, was thrown open to all the members of that body who wished to enjoy its hospitality.

Dr. Magnien's greeting was so cordial and sincere, the hospitality he offered was so open-handed that strangers were immediately placed at their ease, and felt as much at home with him as if they had known him a life-time. He was ever inclined to take the bright and hopeful side, but he saw things as they were; and he was never depressed nor discouraged when there was no bright side. He possessed a Roman fortitude, and by character and virtue he was above the accidental happenings of life, even the most serious, as sickness and death.

Last spring, in speaking of his serious illness during the winter, he said that he could not complain, that he had been given sixty-five years in which to work, and if it were God's will he was willing to die, or, if it pleased Him, to be an invalid for the rest of his life.

HIS OBSEQUIES.



## THE FUNERAL.

---

The body of Father Magnien was removed from the room in which he died, to one of the large halls of the Seminary which had been fittingly draped in mourning. On the morning of December 22, a Solemn Requiem Mass was chanted in the Seminary Chapel, Very Rev. E. R. Dyer celebrant, Rev. Joseph P. Nolan deacon, and Rev. N. P. Brennan sub-deacon.

Had it not been for the proximity of the joyous Christmas festivity, a vast concourse of clergy, bishops and priests, would have, as indicated by their letters, attended the last sad dirges of Mother Church over the well-beloved Father Magnien. But notwithstanding, a considerable number did however find it possible to enhance by their presence the majesty of the burial service at the Cathedral of Baltimore. At ten o'clock Tuesday morning, December 23, the Very Rev. Rector of the Seminary began the solemn words the church puts on the lips of her minister when the lifeless form of one of her children is lifted from its earthly habitation to be carried forth to rest before the rail of the Sanctuary while the last offices are performed previous to burial. The funeral procession headed

by the cross-bearer and two acolytes who were followed by fifty students from St. Charles' College, more than two hundred Seminarians, and Priests from many parts of the United States, issued from the Seminary and turned down Paca street. A body of the Seminarians formed a guard of honor for the remains of their beloved Superior. Lastly the members of the Society of St. Sulpice followed as mourners of the Father, Guide and Friend whom they had lost. When the procession reached the venerable Cathedral of Baltimore, the remains of Father Magnien were placed upon the catafalque, and the solemn office for the dead was begun. Right Rev. J. J. Monaghan, Bishop of Wilmington, Delaware, officiated. As the sad and touching strains filled the edifice, not a soul there but was deeply moved and begged God to receive soon into His blessed Paradise the soul of him whose whole life had been to every one such an inspiration to all that is high and holy in the service of God and His Church. No one but thought that great would be the reward of one who had led so many to a knowledge and a love of God. When the last sound of the officiating prelate's voice died away, the Pontifical Mass of Requiem was begun. The officers were :

Celebrant, Cardinal Gibbons ; archpriest, Mgr. Duffy, Brooklyn, N. Y. ; deacons of honor, Rev. Dr. Henry Hyvernatt, of the Catholic University, and Rev. James F. Mackin, Washington ; deacon,

Verg Rev. A. I. Magnien.

Rev. Edward A. Kelly, Chicago ; subdeacon, Rev. P. O'Donnell, Boston.

Rev. Dr. Fletcher, Rector of the Cathedral, was master of ceremonies. He was assisted by Messrs. J. J. Swint and J. A. Smith. Others assisting were : Acolytes, Messrs. McEvilla and Tarrant ; censer bearer, Mr. Reardon ; bearers of the crucifix, Messrs. Meyer and Boone ; exorcist, Mr. Ignatius Fealy ; assisting with the episcopal vestments, Messrs. Donovan, H. Smith, J. Carroll and McDace. At the conclusion of the mass Bishop P. J. Donahue, of Wheeling, preached the sermon. This was followed by the last absolution, at which Cardinal Gibbons officiated.

## THE SERMON.

Bishop Donahue's text was :

“ ‘Thou, therefore, my son, be strong in the grace which is in Christ Jesus : And the things which thou hast heard of Me by many witnesses, the same commend to faithful men, who shall be fit to teach others also. Labor as a good soldier of Christ Jesus. Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth.’  
II Timothy ii, 1, 2, 3, and 15.

Bishop Donahue said :

*“ Your Eminence, Right Reverend, Very Reverend  
and Reverend Fathers, Gentlemen of the Seminary,  
Dearly Beloved Brethren of the Laity :*

“ Thus wrote St. Paul to his beloved Timothy at the close of his long and arduous life. The shadow of death was slowly gathering and deepening about him. He was at the time a prisoner in chains at Rome. He knew that his days were numbered. He felt that he must lay down his life and pour forth his blood for the faith of Jesus Christ which he had preached. These were his parting words, his dying message to Timothy. Despite of chains and prison and blood and death his great heart yearned for the future of Christ's gospel, and He sounds his trumpet call to battle with the enemies of truth : ‘ Thou, therefore, my son, be strong in the grace which is in Christ Jesus. And the things which thou hast heard of Me by many witnesses, the same commend to faithful men who shall be fit to teach others also. Labor as a good soldier of Christ Jesus. \* \* \* \* Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the Word of truth.

“ Two thousand years have passed since St. Paul wrote thus to his disciple, but in all the intervening centuries the same cry has gone forth. The fight with error and darkness is unceasing. It has, in-



Very Rev. A. I. Magnien.

deed, its ebbs and flows, but it always rages. The powers of hell, allied with man's weakness and concupiscence, carry on the struggle unceasingly, and from Pope and patriarch, bishop and saint the same call comes to keep up the succession of those who are to fight on the side of virtue and truth !

“As the great military and naval powers build forts and organize academies and camps to impart the science of offensive and defensive warfare and to establish rendezvous of refuge or supply, so for the spiritual warfare, universities, monasteries, seminaries, colleges and schools have ever been fostered and encouraged by the church, where the young recruits may be adequately trained, and the veterans may retire for a time for healing or repose. And valiant men have ever been in the forefront of the fight. Thousands have shared to some extent at least, the heroic characteristics of the Apostle of the Gentiles, with his towering intellect and his mighty heart, his consuming love of Christ, his unwearied labors, his indefatigable preaching, his imprisonment, his chains, his bitter death.

“Time would fail us to call the immortal roll—the Leos, the Gregorys, the Innocents, the Stephens, Sixtus and Pius, Boniface and John, Dominic and Thomas, Ignatius and Francis, and all the rest of the goodly company. When the spirit of the troops flagged and there was need to form the lines and advance again to the charge Divine Providence

raised up a St. Charles Borromeo in Italy, a St. Vincent and an Olier in France, to infuse new heart and spirit into them and make them true priests of God. Paul's exhortation to Timothy rang in the ears of the veterans ; it rang out also to those who would, for the first time, enroll themselves in the ranks.

" Fifty years ago and more, in sunny Southern France, the word went forth to a child of a most pious family in the Diocese of Mende. Divine Providence had showered upon him many gifts in the natural, as in the supernatural order. Reared in an atmosphere saturated with Catholic traditions, the boy soon developed intellectual gifts of such as high order as to outstrip his companions in his classical studies. We can, without difficulty, picture him, a youth of wonderful vivacity, keen observation, joyous disposition, with laughing eyes and above all with an open, generous heart. That he was a universal favorite and the idol of his parents there can be no doubt. In that happy far-off time, perhaps, about the time of his first communion, he received the first invitation to enlist and to be a good soldier of Jesus Christ. It may have been an inward voice unheard of mortal ears ; his mother—oh, the faith and chivalry of French mothers !—his mother may have half-audibly breathed the wish as she knelt by his bed after the simple evening prayers. Perchance it came through some venerable, white-haired curé, himself bent and

broken in the service of the Lord. But, however it came, we feel that there was no hanging back, no demur, no selfishness especially, but that the playful, winsome child of the wonderful gifts of mind and endowments of heart like the little Samuel unhesitatingly replied: 'Speak Lord, for thy servant heareth.'

"And when the call was understood, with what whole-hearted devotion was the offering of his being made. Yes, strong in the grace which is in Christ Jesus, he would labor as a good soldier. He would be a priest of God, and spend his peaceful life of sacrifice among his people, their fields and vine-clad hills. He was to be among his own, to lead the lowly life of a country pastor caring for the sick, instructing the little ones, and preaching to simple folk the word of God. But Providence had other designs upon him. The illustrious Dupanloup, Bishop of Orleans, was in need of students, and, at his urgent call, which the young seminarian recognized as the voice of God, he made his second sacrifice and went with that great prelate to a diocese much smaller and poorer than his own. There the youth first came into intimate contact with the Sulpician Fathers. There he heard of Jean Jacques Olier, the saintly priest whose life had been consecrated, with such a full measure of devotion to the formation and sanctification of the secular clergy of France.

"Again the voice of God sounded in his ears, in-

viting him to more and more sacrifice and again the generous heart answered unhesitatingly, and his seminary studies completed, he enrolled himself in the company of St. Sulpice. Casting to the winds all hope or desire of ecclesiastical preferment, he gave himself up to a life of self-denial and prayer with the band of saintly men who have followed closely in the footsteps of their Lord, whose lives are one long sacrifice, who cleave close to Christ in His interior life, who enjoy none of the human satisfactions incident to the ordinary priestly ministrations, but in poverty, in chastity, in obedience and in utter obscurity, are the invisible stay and support of the Church of God. They are so seldom extolled or even noticed of men that I experience a deep delight in praising them. I know, as we all know, their love of God, their charity, their humility, their spirit of sacrifice, their burning zeal for God's glory. We all agree with Fenelon's estimate of them, that nowhere can be found a body more venerable or more full of apostolic zeal.

"Listen to the almost piteous appeal of the illustrious Carroll, the first Archbishop of Baltimore, when there was danger, in September, 1801, of their returning to France. He is writing to M. Emery, the eighth successor of M. Olier :

" 'I declare to you, as I have declared in every circumstance, that I have nowhere else known men more able by their character and virtues to form such clergymen as the state of religion now de-

Very Rev. M. L. Magnien.

mands. Accordingly, I believe that it would be one of the greatest misfortunes that could befall this diocese ever to lose them. I beseech you, by the merciful heart of Jesus, not to take them all away, and, if it be necessary for me to bear the terrible trial of seeing the greater number of them depart, I implore you at least to leave here a germ which may produce fruit in the season decreed by the Lord.'

"These words were but a continuation and corroboration in America of the testimony borne by the general assembly of the French clergy in 1725, when they characterized Jean Jacques Olier as 'the glory and the ornament of our clergy, who had conferred incalculable benefits upon the church.' For what abundant fruits are not every day reaped from the foundation of the Seminary of St. Sulpice? From this seminary, as from a fortress of religion and a school of all virtues, goes forth a countless multitude of prelates and ecclesiastics of all ranks, powerful in word and example, strong in faith, rooted and founded in charity and furnished in every good work. To such a body the young man was drawn by the voice of God. He had heard much of their holy founder, of his reformation of the most corrupt parish in France, of his great vocation, which was the sanctification of the clergy. Nor were there wanting many witnesses, by unbroken tradition, of the great deeds he had done. The light of God's grace illumining his soul showed him

that he too was to teach and commend these things to faithful men, who should be fit to teach others also. He was to be for all his life, not only a priest, but a teacher, trainer and former of priests.

“Yet the demand on his heart and affections was not yet complete. Going south to the great Seminary of Rodez, he taught philosophy there with such brilliant success as to draw upon himself the eyes of all. Such a man must have found a keen delight in nourishing the minds and hearts of the young Levites to piety and knowledge. He was in his beloved France, in a clime where nature lavishes her glorious sunshine, her abundant fruits and her profusion of flowers. The Society of St. Sulpice was in those days almost confined to that country. Some efforts had indeed been made to follow the westward movement of population by founding a house in far off America, but all the human probabilities were that he should live and die among his own.

“But it was not to be. Still another sacrifice was demanded and cheerfully made. The venerable Dr. Dubreul pressed him to come to this country and from that day forth, with the exception of a few brief visits to the land he loved so well, he has been an exile for Christ’s sake. Like Abraham of old, he was commanded to go into a strange country which the Lord God would show unto him, and with a like faith and a like spirit of obedience he obeyed. This was in 1869. After nine years’



Verg Rev. A. I. Magnien.

teaching of philosophy, dogmatic theology and sacred Scripture he was, on the death of the superior, made president of the seminary, and from that time on for nearly a third of a century he has labored like a good soldier for Christ Jesus, till, broken with years and toil, he gave up his spirit to God !

“ His remains now lie before you, dearly beloved brethren. We are gathered in this sacred place to pay the last sad tribute to his memory and to pray for the repose of the soul of Alphonse Marie Magnien, our instructor, our guide, our friend and our father. As we look down upon the prostrate form a thousand tender memories crowd upon us and a thousand regrets for the precious life now brought to a close. A full and rounded life it has been ! Well and nobly has the dear departed carried out the admonition of the great Apostle—that the things he had heard from many witnesses the same he should commend to faithful men who should be fit to teach others also. How diligently, how successfully he acquitted himself as a good soldier of Christ Jesus ! How carefully he studied to present himself approved unto God—a workman that needeth not to be ashamed, rightly handling the word of truth ! That work has grown and grown under his hands till its greatness has overwhelmed him.

“ What exhausting and uninterrupted labors, what devotion to the daily task—from 5 o'clock in the morning sometimes till midnight ! What diverse

characters and dispositions to deal with, what painful duties to perform, responsibilities to shoulder, obstacles to overcome, difficulties to smooth, contradictions to endure !

“ And what vast and far-reaching results, extending even into eternity, have been achieved. To-day, bowed down with grief, prelates and priests gather here in hundreds, but we are a scanty few compared with the thousands who are with us here in spirit who share our sense of bereavement and who in these last days have stood at God’s altar offering the holy sacrifice for the peace of the brave and enduring soul but lately fled from this broken tenement.

“ Only the recording angel and the all-knowing God can rightly gauge the extent of the influence of the illustrious dead. He spoke through a thousand tongues, he preached God’s word in pulpits innumerable. His example and that of his devoted associates have been an inspiration to countless priests of God. The prince-priest Gallitzin alone, a seminarian and priest of old St. Mary’s, when he went forth to the missions brought no fewer than six thousand souls into the church in the mountains of Western Pennsylvania. No man may count the number converted by the army of bishops and of priests who have gone forth from its walls.

“ In this great city we see darkness almost turned to day and radiance flooding the very skies. We behold public conveyances laden to the steps with



Very Rev. M. I. Magnien.

human freight flying hither and thither. Monster engines drawing trains of cars pierce the bowels of the earth and speed through tunnels brilliantly lit up. Whence the cause of these wondrous effects? Down somewhere in some obscure street, in a plain square brick building, giant machines are noiselessly whirling almost unthought of, and one man directs the complex action of cog and wheel and belting and dynamo. So throughout many of the eighty-six dioceses of this vast country bishops and priests unnumbered are carrying on God's work with results which excite the admiration of Catholics and non-Catholics alike.

“Even the foolish world is moved by the sacrifices incurred and the various energies employed, without thinking or troubling itself about the motive power, but down in yonder secluded street in a plain brick building a band of men have been and are imparting the impulse, and for a third of a century he whose taking-off we mourn was the head workmen of them all !

“Nature and grace had lavishly endowed him for his work. It was always a question whether his gifts of mind equalled the qualities of his heart. He had a great power of intelligence, which was quick and at the same time deep. His extraordinary memory seemed, in spite of himself, to hold a photographic impress of all that passed in word or deed. He united in himself two qualities seldom found in one individual—at least in the same super-

lative degree—an aptitude for profound metaphysical speculation and a practical common-sense grasp of measures and of men. Rarely if ever do we encounter such a readiness in turning all there is of history, philosophy, theology and practical experience upon any point under discussion. His mind was essentially an orderly mind, with its vast stores of information duly arranged and labeled for instant production. Like a great strategist, he could mass all his facts and arguments in defense of a threatened position or instantly train all his guns upon a fort to be stormed.

“Greatly, however, as we admired him for his intellectual power we loved him still more for his qualities of heart—a heart most affectionate, generous, sincere. His was a sympathetic heart in the true sense of that word. He entered into and shared the trials, difficulties and sorrows of all. He suffered with them! It was the secret of his power! Alas, we shall miss the kindling eye, the bright and kindly welcome, the clasp of the hand, the cordial word, the embrace when we return to the old scenes!

“With such a man, aided by devoted lieutenants, success could hardly be avoided. And success came! The attendance at the seminary under his administration doubled and trebled. The course of studies was rearranged, lengthened and perfected. New wings were added. The institution took on daily added intellectual and spiritual vigor. ‘La-



ST. MARY'S SEMINARY.  
(1875)



Very Rev. M. I. Magnien.

*laborare et orare* ' was the watchword. In the past thirty years one thousand one hundred and thirty-three priests have gone forth from St. Mary's, and he who is departed labored like a good soldier to equip them for their work. Nay, the old stock was so vigorous that it put forth sturdy offshoots. Seminaries have been founded in Boston, San Francisco and New York, which, in their curriculum, spirit and attendance, rival the best in Christendom.

"And the president of St. Mary's extending his loving care to and breathed his indomitable spirit into all. We see him again at the morning prayer and meditation while the outside world is hushed in deep slumber, then, standing at God's altar offering the holy sacrifice, busied in his room with seminarians, priests and bishops, presiding at examinations, taking his scant recreation after dinner, reciting the divine office amid countless interruptions; but we behold him at his best when, after the hard study of the day and the sound of the Angelus bell fell upon our weary spirits, we filed into the prayer hall and he ascended the rostrum and poured forth a flood of luminous doctrine, sound theology with most plentiful illustration from the sacred text, anon ascending to lonely heights of asceticism and awesome mystery, and anon, swift as the swoop of an eagle, coming down to the lessons of every-day life.

"How withering his scorn for littleness, meanness, unfaithfulness! How the eyes gleamed and the countenance glowed, and all the man was tense

with emotion as he dwelt upon the love of God and the salvation of souls! The dark throng in the shadows vibrated to his feeling and thrilled with aspiration as he recounted the mighty deeds of old wrought by layman, priest, bishop, monk, prophet or seer, leading us up and up the steep and rugged paths of heroism to the thorn-crowned exemplar of all! 'Alas, our hearts were burning within us as he spoke \* \* \* and opened to us the Scriptures.' Here, if ever, was a workman, according to the very heart of Paul: 'a workman that needed not to be ashamed, rightly handling the word of truth.'

"Here was the embodiment of the best in the glorious traditions of France being engrafted on the ardent, generous, receptive hearts of the young republic.

"It is extremely doubtful if ever before upon this continent there has appeared a man so gifted to sway the heart of the young Levite as he whose voice is now mute forever. He had in their fullness the requisite brain and feeling. He possessed the needed 'words and worth.' A man's own high character, says the great Roman orator, 'is the first condition of convincing speech.'

"Although no orator in the narrow and shallow acceptance, this man's words were reinforced by the feeling that conviction had moved him before he attempted to move others; that he practiced what he preached; that he would, in as far as human



Very Rev. A. I. Magnien.

frailty permitted, measure up to the high standard laid down by St. Paul, 'Be ye followers of me, as I also am of Christ.'

"No finger-post he to point the way he never traveled; no shouter from the rear while he himself held back; no mere academic dilettante, touching airily and speculatively on the conduct of life; no skulker in tent while the common soldier bore the brunt of battle; no epauletted tactician securely watching from the heights, through a field-glass, the slaughter in the plain! No, no! he was with us in our labors, in our sorrows, in our trials, in our fasts, our prayers, helping, reproving, encouraging up to the hour when this mortal illness struck him. He applauded our endeavors; he steadied our uncertain steps.

And as a bird each fond endearment tries  
To tempt its new-fledged offspring to the skies,  
He tried each art, reprov'd each dull delay.  
Allured to brighter worlds, and led the way.

"Nor would he, like others, take his well-earned rest in the summer heats. In many a diocese his voice was heard in clergy retreats, still pleading for the old ideals of sacerdotal holiness; still urging to higher efforts; still brushing away the dust and cobwebs of routine and restoring the old landmarks of deep, abiding faith; still exhorting, illumining, strengthening and appearing like an exterior, visible conscience to those who in frailty or forgetfulness

had knowingly swerved or carelessly drifted from the true bearings.

“Such unceasing and exhausting labors could have but one ending. Brethren, I affirm that this man’s zeal for the house of God has literally consumed him—has done him to death. He is as truly a victim as though he had laid his head on the block. He died for the cause of Christ! There are chemical elements which give out light and heat, but at the expense of their very substance. Phosphorus gleams, but diminishes. Iron oxidizes and burns in the process, but is consumed. The dear departed one gave out the light of his intellect so lavishly and expended the love of his heart so ungrudgingly that the brain became weary and the heart—the very physical organ—collapsed, giving over the whole frame to ever-increasing deterioration, decay and death. His work is done; the busy hands are meekly folded; the eyes closed forever on this world; the lips are mute! The darkened heart is still. For us there remain tears and vain regrets.

“Bear him forth, a noble son of Jean Jacques Olier, and lay him, their worthy successor, beside Nagot, Tessier, Deluol, Lhomme, Dubreul! Now that the toils of this master workman are over let him sleep within the hearing of the seminary bell, of the full-throated, white-robed throng. His spirit mayhap will catch the deep tones of the prayers, of the requiem or the hymn within those sacred walls



he loved so well. The simple slab that will mark his last resting place will be an inspiration to generations yet unborn and a tender remembrance to us who loved him—for he is not altogether dead ! *Defunctus adhuc loquitur*. So much that was good, and true, and beautiful cannot all die.

“What can I say of consolation to the faithful little band who have lived and worked by his side these many years ? Their faith gives them all needful comfort and hope. Even the sable robes of the solemn requiem are trimmed with white. They mourn not as those who have no hope. They believe they will look upon his face and clasp his hand once more by the power of Christ, Who is the Resurrection and the Life.

“And what of comfort can we offer to our honored metropolitan, our Cardinal Archbishop ? The penalty of advancing years is visited upon him, the friends of his youth and his early manhood are falling by his side ; but I venture to say that in all these bereavements death has dealt him no more cruel blow than when he laid his icy hand on this noble heart within this casket and stilled it forever.

“For three centuries and a half loyalty and devotion to the prelates of the church have been interwoven in the constitution and spirit of the Company of St. Sulpice. ‘To this very end,’ wrote Olier, ‘was the society instituted to work in dependence upon the bishops of the church, our natural heads and the sources of our sanctification, to form

in and by them true priests and through priests to work for the sanctification of the people.' But Alphonse Marie Magnien needed no such tradition. It was his natural impulse. He was his archbishop's right hand. He stood by him in many a dark hour of difficulty or doubt. As to other sacred relations which subsisted between them, I will not intrude upon such hallowed ground.

"If, beloved brethren, the lips now mute could again burst forth in speech, may we not imagine that they would speak in triumph: 'I have fought the good fight; I have finished my course; I have kept the faith. For the rest there is reserved to me a crown which the Just Judge will render unto me.'

"May God grant that this true soldier, after such a long and valiant term, may now enter the realms of rest and peace."

At the conclusion of the ceremonies in the Cathedral, the procession returned to the Seminary, where, in the little cemetery that holds the mortal remains of Father Magnien's predecessors, he was laid at rest to await the coming of the Lord. The mournful yet consoling office at the grave was read by the Right Rev. P. J. Muldoon, of Chicago. Then all, bishops, priests, and seminarians retired,—not to forget their beloved Father, but to cherish him in their hearts and their prayers, and to endeavor to live according to the model which God in His goodness had shown them, had given them.

Very Rev. A. L. Magnien.

The pallbearers were :

Priests :

Reverends—

D. C. De Wulf,	Peter Manning,
Edw. L. Fitzgerald,	John McBride.
John L. Belford,	John F. Loughran,
John T. Winters,	L. J. McNamara,
Francis Connolly,	Joseph I. Maguire,

Seminarians :

Messrs.—

A. Angel,	T. A. Rankin,
R. Angel,	L. J. Ripple,
E. Coyle,	T. Rooney,
E. A. Gilligan,	A. E. Smith,
J. A. Lane,	J. Smith,
J. Leddy,	T. Whelan,
James McDace,	Joseph A. Little.
Hugh Monaghan,	

The prelates present were :

Right Reverends—

Alfred A. Curtis, Baltimore ;  
Matthew Harkins, Providence, R. I. ;  
A. Van de Vyver, Richmond, Va. ;  
P. J. Donahue, Wheeling, W. Va. ;  
James A. McFaul, Trenton, N. J. ;  
John J. Monaghan, Wilmington, Del. ;  
E. Garvey, Altoona, Pa. ;  
P. J. Muldoon, Chicago ;

A Memorial.

Thomas J. Conaty, Catholic University ;  
Mgr. Griffin, Springfield, Mass. ;  
Mgr. Murray, Cincinnati, Ohio ;  
Mgr. O'Callahan, Boston.

---

## THE MONTH'S MIND.

---

The Alumni of St. Mary's Seminary, spread as they are over the whole country, celebrated the Month's Mind in a number of places, among which may be mentioned the following :

The Cathedral, Chicago ;

The Cathedral, Detroit ;

St. Augustine's Church, Kalamazoo, Michigan ;

St. John's Seminary, Boston, Massachusetts ;

St. Patrick's Seminary, Menlo Park, California.

At the Solemn Requiem Mass sung on that occasion at the Seminary, Rev. M. F. Foley, pastor of St. Paul's Church, Baltimore, preached the panegyric. In the March number of the *Catholic World*, an article appeared which is substantially the same as the sermon then preached. It is as follows :

VERY REV. A. L. MAGNIEN, S. S., D. D.

A CHARACTER SKETCH.

BY REV. M. F. FOLEY.

On Sunday morning, December 21, 1902, spent with labors rather than with years, there passed from earth Very Rev. Alphonse L. Magnien, S. S., D. D., Rector emeritus of St. Mary's Seminary, Baltimore. For a quarter of a century he had governed the oldest Catholic seminary in this country, and inside and out its walls had become a mighty power influencing and shaping many minds—a power

hardly seen or heard, yet felt throughout the length and breadth of the land. The telling of the story of such a life must be left to other pens. Father Magnien's was truly a many-sided character, and, taken from any point of view, worthy of careful study. This paper can only touch upon a few characteristics which seem to the writer to stand out with striking prominence in that well-rounded career.

Alphonse L. Magnien was born in the diocese of Mende on June 7, 1837. This diocese, situated in the heart of France, was remarkable for the sterling faith and piety of its people, and gave many of its sons and daughters to God in the religious state. We may be sure that in Alphonse Magnien the child was truly "father of the man," and that when he heard the divine Voice calling him to exchange the world for the sanctuary, there was the prompt hearkening and the ready response of the boy Samuel of the olden time: "Speak, Lord, for thy servant heareth." To God's first call there soon succeeded a second, bidding him give up fond hopes of living and laboring among his own. Bishop Dupanloup, of Orleans, was badly in need of priests. Responding to his appeal for help, the young seminarian affiliated himself to the diocese of Orleans, a diocese poor indeed in earthly promise, but rich in glorious memories and in its illustrious bishop.

In Orleans, on June 15, 1862, Father Magnien

Very Rev. M. L. Magnien.

was raised to the sacred priesthood, and in that city taught the classics for some years with much success. At this period of his life he came under the influence of the great Dupanloup, for whom he was ever after to entertain the greatest reverence and devotion. One could not long know Father Magnien without feeling that between him and the Bishop of Orleans, widely different as their life's ways had run, there was much in common of high resolve, of strong faith, of unfaltering courage, and of single-hearted devotion to principle.

In Orleans, too, Father Magnien came into contact with the Sulpician Fathers, the men whose influence chiefly was to give clear-cut shape and purpose to all his after life. Impressed with the piety and zeal of these followers of the saintly Olier, Father Magnien determined to cast his lot with theirs, and in 1864 became a member of the Society of Saint Sulpice. He was at the seminary of Rodez teaching philosophy when there came to that house, seeking colaborers, the venerable Dr. Dubreul, superior of the Baltimore seminary. Yielding to the prayers of this servant of God, Father Magnien, to the great sorrow of his confrères, resolved to leave the land of his fathers and go to the land of the stranger, across the western sea.

In 1869, in St. Mary's Seminary, he began his work in the United States. There for nine years he taught philosophy, theology, and Holy Scripture.

As a professor he was eminently successful. A born teacher, possessing a vast fund of knowledge, he was never happier than when imparting it to others. He had a magnetic power in teaching which seemed to compel the attention of his listeners, and a happy faculty of investing the driest topics with a charm that rendered them interesting and attractive.

From the very beginning of his American career Father Magnien was a favorite with his reverend associates, with the others of the clergy who came to know him, and with the seminarians; and the influence of his strong character began early to be felt. In the summer of 1878 there came to him the command, "Go up higher." In the Lent of that year the pious and learned Dubreul had passed away, and a few months later Father Magnien was appointed his successor. The fitness of this choice, recognized at once by all, became more and more apparent as time went on. Father Magnien rose grandly to every new requirement of his high position. None knew better than this son of old France the meaning of "*noblesse oblige*."

The government of any theological seminary is a difficult and responsible task. It involves the bearing of burdens and the performing of duties of vital import to religion, but of which the average man has little or no conception. The government of St. Mary's was a work of peculiar difficulty and responsibility. From its inception this seminary



was not a merely local institution, which trained young men who lived within sight of its walls to labor at the doors of their own homes. The first seminary, and for some years the only one in the land, it always had a cosmopolitan character, but never so much so as during Father Magnien's administration. Men were there from many foreign lands, and from many parts of our own land,—men sprung from many races and imbued with racial characteristics and prejudices. They were all preparing, 'tis true, for the same priesthood; but for a priesthood to be exercised under widely different influences and amid widely different surroundings. To form of so many diverse elements a harmonious whole was no easy task. Yet with no apparent effort Father Magnien did this very thing. A few years ago, when in some quarters brass and wind instruments made the welkin ring with the so-called "race question," the atmosphere of St. Mary's was undisturbed. It had no American party, or German party, or Irish party, or French party, or any other kind or style of "party." It knew only one party—that which sought, *Auspice Maria*, the things which were Christ's.

Catholic in faith, Father Magnien knew only one centre of spiritual truth and life—Rome. To uncompromising loyalty to the See of Peter he joined intense affection and devotion to the person of the Sovereign Pontiff. He esteemed no man a Catholic who was less Catholic than the Pope; nor did he

hold in higher regard him who would fain be more so.

Catholic in charity, as well, was Father Magnien. His zeal for God's glory was confined within no narrow bounds. Realizing well the imperative and growing need of higher education among Catholics, he was the promoter and staunch friend of the Catholic University of America. He was Delegate for the United States of the Society for the Propagation of the Faith, and left no means untried to advance the interests of that apostolic organization. The work among our Indians and Negroes was dear to his heart, and he gave it practical encouragement and support. The bishops and priests laboring among the Indians of the West owe much to him ; while St. Joseph's Seminary for Negro Missions ranks him among its best friends and benefactors. He ever laid the strongest stress upon the obligations of priests towards their non-Catholic brethren. His interest in the work of non-Catholic Missions was keen and intelligent, and he watched with intense delight the steady growth of that apostolate. A child of fair France, Father Magnien had in common with every true man a deep, tender, and abiding love for the land that gave him birth. He shared her joys and sorrows ; he was proud of her glories, and he blushed for her shame. For the country of his adoption, too, his love was warm and earnest. For America and her free institutions he found no words of praise too strong, and he would have



VERY REV. A. L. MAGNIEN, D. D.  
(1885)



Very Rev. H. I. Magnien.

every priest in the land the most loyal and devoted of patriots.

Mention has been made of Father Magnien's success in teaching whilst a professor. As superior of the seminary he presided at the spiritual conferences held each evening. To the students these exercises were a veritable mental and moral treat eagerly looked for. Taking as the groundwork of his remarks the utterances of some approved authority on the spiritual life, he drew explanation and application from the treasury of his well-stored and well-ordered mind, marshalling in array to support his position the Holy Scriptures, the Fathers, and the other shining lights of the Church of God. No one could listen unmoved to these flights of heart-born eloquence. In the received acceptation of the term, Father Magnien could not be called an "orator." But from a logical mind his thoughts came forth in perfect order, and they were expressed in clear-cut, sententious, captivating phrase. His fluency in Latin and in English was remarkable. One could tell from the use of certain expressions, from the structure of his sentences, and from some of his inflections, that Father Magnien in speaking English was using an acquired tongue; but he rarely hesitated, the right words were ready in the right place.

While striving to lead men into the higher ways of the spiritual life, Father Magnien kept a marvellous grasp upon plain matter-of-fact truth. He

taught well how to combine theory and practice, how to use God's gifts of every order to advance the interests of the Giver, how to draw men to God by all the cords of Adam. He was fond of bidding students remember that "to those who love God all things work together unto good"—"even their very sins"; and he often held up for imitation the example of Peter and Magdalen and Augustine, and bade his hearers, like these earnest penitents, "rise on stepping-stones of their dead selves to higher things."

In the retreats preparatory to ordinations, Father Magnien frequently gave instructions on the Pontifical. None privileged to hear these outpourings of his mind and heart will ever forget them. Step by step, from the moment when the young cleric at the reception of the holy tonsure expressed his desire to have the Lord as his portion for ever, Father Magnien led his auditors onward and upward, in ever-increasing awe and reverence, in ever-increasing fear and love, until the vision of the priesthood's glorious splendor burst upon them.

Called of God to be a trainer of priests, fitted for his high vocation and corresponding to it, Father Magnien believed that the end and purpose of his calling was to form not simply priests, but saintly priests, and this belief sounded in all his teachings as the dominant note. He believed and taught that the priesthood—including in this term, of course, the episcopate, its highest form and development—

was the first religious order instituted by our Lord himself, with St. Peter as its first superior, and that all those who are called to the priesthood, the priesthood of Jesus Christ, the Great High-Priest, are called to the highest office on earth ; that theirs is the greatest power, the highest responsibility, that ever fell to the lot of poor weak creatures. This great truth Father Magnien would have steadily go before his hearers during all their after lives as the cloud and the fire went before God's elect in the desert of old, guiding, warning, and encouraging them, making their ministry honorable in their own eyes and in the eyes of the world, and fruitful in good for many souls.

Father Magnien ever called upon aspirants for the diocesan priesthood to aim at the highest ideals ; and he warned them that they could not safely rest content to be less holy than the holiest of God's anointed, less self-sacrificing or less unworldly. He sternly resented any written or spoken word that seemed to place before them a lower standard ; and he denounced as unworthy their calling and their Master, those of the diocesan clergy who acted as if they were content to be relegated to a lower place of spiritual life and energy, and who excused themselves from being in all things what they should be by the pitiful, cowardly pleading of the baby-act—"I am only a secular priest." Many times did this splendid type of the secular priest bring out the true significance of the oft-misunderstood and



oft-abused term "secular." With Cardinal Manning, he reiterated that "the diocesan clergy are called 'seculars' because they live and labor and suffer in the world for the sanctification of the world, that they are in the world for the world's sake, not of it but at war with it, of all men the least secular unless they become worldly and the salt lose its savor. Then they deserve the title in all its extent and are seculars indeed."

In his *All for Jesus* Father Faber says: "There is not a thing which has not two sides; and one side belongs to Jesus, and the other side is against Him. The devil has other interests besides sheer sin. He can fight against Jesus with low views almost as successfully as with mortal sins. The slow poison of souls sometimes does his work better than the quick." This thought, couched in other terms, was often on the lips of Father Magnien. Naturally high-minded, he had an innate contempt for all that was mean and low. He readily, perhaps sometimes too readily, forgave the downright sinner, professing repentance; but he looked upon the "mean fellow," to use his own phrase, as well-nigh beyond redemption, and "meanness" he deemed not far removed from the unpardonable sin.

*Sursum Corda* was ever his motto and his own guiding principle. In word or in deed, in dealing with men of high degree or low, he never struck a low note or a false one. He was honesty personified, brave too, and chivalrous. In his estimation



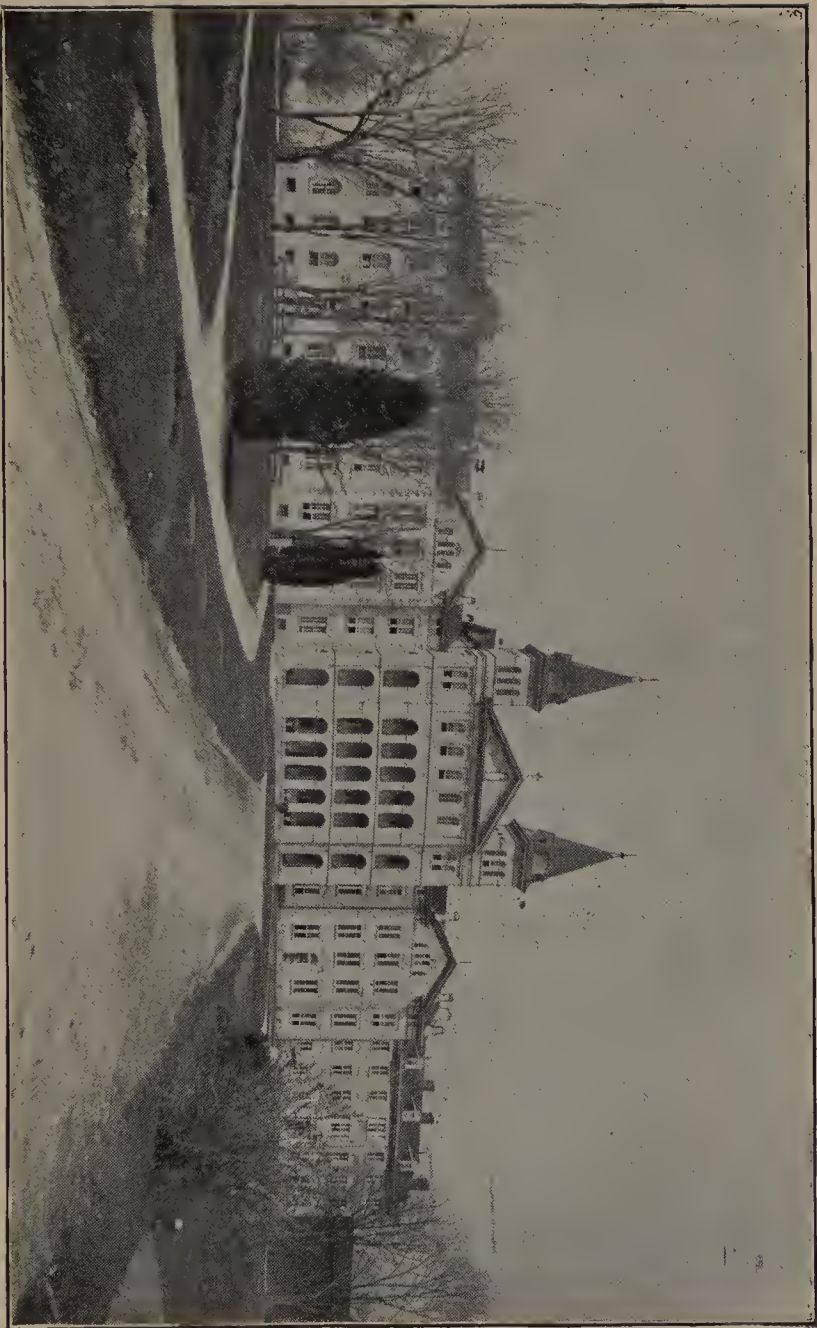
a cause must be either right or wrong ; if he thought it right, he was for it ; if he thought it wrong, he was against it, with all his heart and soul. He was not a diplomat. He was not even politic. Sometimes in his rugged honesty he lacked what men call " tact." He could not, if he would, temporize ; still less could he compromise. He could not stand on both sides of any question. Strong in his likes, he was equally so in dislikes. Like every strong man he had his enemies. They always found him in the open. He was faithful in his friendships. No man ever lost the friendship of Father Magnien unless he deserved to lose it. If his friend's glory was setting, he was willing to share his darkness ; he was no worshipper of the rising sun. He had a judicial temperament, and in serious matters did not jump at conclusions ; but once he had taken his stand he was not afraid to say, with his heroic soldier countryman, *j'y suis et j'y reste*.

It has been said that Father Magnien had the happy faculty of winning hearts. The youngest student saw in him not only a superior, but a friend, a confidant, and a father. The very name commonly given him, the *abbé*, was not a title given him as it often is to French ecclesiastics ; it was an affectionate nickname put upon him by the students when he was a professor of Holy Scripture in St. Mary's. There was only one *abbé*. The kindly relations between him and the students continued in

after days. With keen interest and surprising success, he kept himself informed concerning his "boys" after they passed out into the world. With some he corresponded, many visited him; many again came within the sphere of his benign influence in the clerical retreats given in various parts of the country, and which of late years occupied much of his summer vacation time.

So, in these and in other ways beside, his knowledge of our country and its needs grew year by year, and he became more thoroughly acquainted, perhaps, with our clergy and their surroundings than any other ecclesiastic in the land. When these things are remembered, and it is remembered, too, that he kept in close touch with happenings in the church of other lands, and kept his finger upon the pulse of mighty Rome, some idea may be had of the power and influence such a man must have wielded.

This sketch, imperfect as it is, would be much more so, if the part taken by Father Magnien in the work of the Third Plenary Council were forgotten. Of the vast preliminary labor undergone in preparation for the assembling of that august body Father Magnien bore a goodly share. During the Council he was theologian to the Archbishop of Baltimore, who presided over its deliberations as Delegate of the Holy See. Father Magnien was, moreover, a member of the special commission on clerical education, and as such had much to do in shaping the action



ST. CHARLES' COLLEGE.



of the Council in founding the Catholic University, and in placing that institution, not in the hands of any religious body but under the immediate care and control of the American hierarchy.

When Father Magnien became superior of St. Mary's Seminary, that house and St. Charles' College were the only Sulpician houses in the United States. He aided in the foundation of St. John's Seminary, at Boston; St. Joseph's Seminary, at Dunwoodie, New York; St. Patrick's Seminary, at Menlo Park, California; and St. Austin's College, affiliated to the Catholic University, at Washington. In addition to these works, Father Magnien was also instrumental in the establishment of the Fathers of Saint Sulpice in the Divinity College at the Catholic University.

Châteaubriand says: "A mighty genius speedily wears out the body which it animates; great souls, like great rivers, are liable to lay waste their banks." These words may well be applied to Father Magnien. Blessed with a splendid constitution and endowed with a marvellous capacity for work, he went on, thinking only of others, forgetful of himself, getting no rest and seeking none, until nature, already prodigal in her bounty, refused to honor further overdrafts, and the collapse came. Even then he was the same brave, cheerful soldier. Inclined always to look on the bright side of things, he never fretted or faltered even when he knew full well that, humanly speaking, there was no bright

side to his case, and that death was near at hand. Thankful to God for the graces and blessings of sixty-five years, patient and resigned, he was ready to live and labor, ready to live and suffer, or ready to die, just as God willed. During his last sickness, whether in the hospital or in the seminary, he was with all around him, priests and students and physicians and nurses, patient and courteous, most grateful for the smallest services, most thoughtful and considerate.

As he lived, so he died—a faithful priest. Fortified with the last Sacraments of Holy Church, amid the prayers and tears of his beloved brethren and children, and in the seminary where he had so long labored, Father Magnien's soul passed from earth. In Baltimore's venerable Cathedral, with all the stately magnificence of the Roman Ritual, amid the great organ's swelling strains and the solemn chant of the surpliced host, the obsequies of this humble priest were celebrated. His faithful and devoted friend, his Eminence the Cardinal-Archbishop, sang Pontifical High Mass, and his beloved son in Christ, the Right Reverend Bishop of Wheeling, delivered an eloquent and touching eulogy. Other prelates, too, were present, and the throngs of priests and seminarians overflowed the great sanctuary and mingled with the vast concourse of the laity. Thence was borne all that was mortal of this soldier of Christ away from this scene of splendid mourning, back to the home of his heart.

Verg Rev. H. I. Magnien.

And there they laid him in the bare, simple graveyard of St. Mary's where his dust shall mingle with that of his holy predecessors—the men who have honored the name of Saint Sulpice and blessed this land for more than a hundred years.

Though dead, Father Magnien lives. He lives in the priestly sons whom he has led up to the altar of God, and in them this tireless worker labors still. He lives, too, in the hearts of all who knew and loved him. "To live in the hearts we leave behind is not to die." Last of all and best, he lives in Christ.





SOME TRIBUTES OF RESPECT.



## SOME TRIBUTES OF RESPECT.

---

WASHINGTON, D. C., December 29, 1902.

*Very Rev. Dear Dr. Dyer,—*

In the haste of going to Savannah I did not get time to reply to your announcement of the death of the Very Rev. Dr. Magnien. I beg you to accept for yourself and for St. Mary's Seminary the expressions of my profound sorrow in the loss which you have sustained. I did not know Dr. Magnien personally, but am glad that I met him the once. His works have gone before him, and surely he has presented an enviable record for judgment. May he rest in peace.

Most faithfully yours in Christ,

✠ D. FALCONIO ARCHBISHOP,  
*Apostolic Delegate.*

APOSTOLIC DELEGATION.

---

CINCINNATI, O., December 22, 1902.

*Very Rev. E. R. Dyer,—*

Hearty condolence. Monsignor Murray represents Diocese at funeral. My Mass thirtieth.

✠ WM. HENRY ELDER.

ST. PAUL, MINN., December 24, 1902.

*Rev. Dear Father,—*

It was unfortunate for me that Christmas Day was so nigh when Father Magnien was to be buried. I ought to have been at the funeral. I should have been there if strictest duty did not bid me at the time to be at home.

Father Magnien is gone from us. Peace to his soul! Let others speak of him from one or the other of the many aspects under which his notable career may be considered. I shall speak of him—I shall think of him as my friend. I loved him; and, I believe, he loved me. Our thoughts ran so much on the same lines; our affections reached out so much towards the same objects and the same purposes! I was so ready to do what would please him, and he was so ready to do what would please me! Then, I knew so well his candid soul; I read into it so clearly and saw there such devotion to the true and the good, such excellence of intention, such straightforwardness of design, such quickness of resolve in right-doing. How could I but love him!

Father Magnien is gone, and around me there is a void never to be filled during this life of mine on earth.

Ergo Quintillium perpetuus sopor  
Urget! Cui pudor et justitiæ soror  
Incorrupta fides, nudaque veritas  
Quando ullum inveniet parem!

Very Rev. M. I. Magnien.

But not, as Horace sang, is there *perpetuus sopor*,  
Father Magnien lives : may his spirit often inspire  
mine : may his heart often warm mine ! Oro pro  
eo ; oret pro me !

Sincerely,

✠ JOHN IRELAND.

REV. E. R. DYER.

---

SAN FRANCISCO, CAL., December 22, 1902.

*Rev. Dear Father Dyer,—*

It was with great regret that I read the sad news  
of good Father Magnien's death. A great loss to  
the Society of which he was so useful a member, and  
a great loss to the Church of this country, of whose  
growth he could justly say : "*Cujus pars magna  
fui.*" He was an ideal Rector, and he has left the  
impress of his noble, manly character in the lives of  
hundreds of priests. I offered the Holy Sacrifice  
of the Mass for him, and I shall include him with  
my special friends departed, for all of whom I  
celebrate Holy Mass every week. With heartfelt  
sympathy,

I am sincerely yours,

✠ P. J. RIORDAN.

ST. MARY'S CATHEDRAL.

A Memorial.

ST. LOUIS, MO., December 22, 1902.

*Very Rev. E. R. Dyer,—*

Much pained at news of Father Magnien's death. A truly great and good man. Regret unable to attend funeral.

✠ J. J. KAIN.

---

DUBUQUE, IA., December 21, 1902.

*Very Rev. Dr. Dyer,—*

Profoundly grieved by Father Magnien's death. I am recovering from bronchitis. Journey impossible. Sincerely sorry.

✠ J. J. KEANE.

Archbishop Keane also sent the following personal note to the *Baltimore Sun*:

"The name of Father Magnien will be held in loving remembrance by the hundreds of American priests who made their ecclesiastical studies under his direction. It will be held in honor by the still greater number who have regarded him as a conspicuous type of the priestly character demanded by our age. He admirably combined the faith and piety and learning of the apostolic past with the energy, the adaptability, the intellectual receptiveness demanded by the circumstances of our new world. His life has taught us that this blending of the past, the present, and the future in a man's

Very Rev. A. U. Magnien.

intellect and character works well. His death has taught us to persevere in that course nobly and fearlessly unto the end, and then lay the result trustfully at the feet of the just Judge."

---

LOS ANGELES, CAL., December 21, 1902.

*Very Rev. E. R. Dyer,—*

Accept heartfelt sympathy. No one loved him more affectionately than

✠ GEO. MONTGOMERY.

---

COVINGTON, KY., December 23, 1902.

*My Dear Friend,—*

I am with you in spirit this morning assisting at the funeral services of our deceased friend, Very Rev. A. Magnien, S. S. His strong constitution allowed him to battle long and bravely against the inroads of disease, and, in God's Providence, our firm hope is that those months of suffering are accounted to him his purgatory. May his brave soul rest in God's eternal peace.

To the Venerable Society of St. Sulpice and to its many members, whom I deem it an honor to call my friends, my deepest condolences upon the loss

A Memorial.

of two such distinguished Superiors as Drs. Magnien and Colin. May Providence make good unto you the great loss, by an increase of vocations to the self-sacrificing and important work that leaves its ineffaceable marks upon the Church in America.

My heartfelt Christmas wishes to you and a happy New Year. Be mindful in your Mementos at the Holy Sacrifice of

Yours, devotedly, in Christ,

✠ CAMILLUS P. MAES,  
*Bishop of Covington.*

BISHOP'S HOUSE.

---

ST. MARY'S COLLEGE, N. C.,  
December 21, 1902.

*Very Rev. Dr. E. R. Dyer,—*

Accept sincerest sympathy. We all deplore the loss of a great and good man.

✠ LEO HAID, O. S. B.

---

DETROIT, MICH., December 21st, 1902.

*Very Rev. E. R. Dyer,—*

Grieved to hear of good Father Magnien's death. Regret that I cannot attend the funeral.

✠ JNO. S. FOLEY.



Very Rev. M. L. Magnien.

NATCHEZ, MISS., December 26, 1902.

*Very Rev. E. R. Dyer, S. S., D. D.,—*

*Very Rev. and Dear Father,*—I have received the news of Father Magnien's death with much sorrow. God's will be done !

I beg to tender you and the Faculty of St. Mary's my sincere condolence on the sad occasion.

Offering you the compliments and wishing you an abundant share of the blessings of the season,

Yours sincerely,

✠ T. HESLIN,

*Bishop of Natchez.*

---

OGDENSBURG, N. Y., December 22, 1902.

*My Dear Doctor,*—

May the soul of my old friend, Dr. Magnien, rest in peace !

The funeral comes at a wrong time. I cannot go, as I have to pontificate and preach here on Thursday. I shall pray for him here.

The work of Dr. Magnien will remain in the shape of a forcible imprint in the character of the American clergy. He was eminently a man of his time.

With kindest regards, I am faithfully yours in Jesus Christ,

✠ L. H. GABRIELS,

*Bishop of Ogdensburg.*

BISHOP'S HOUSE.

A Memorial.

BURLINGTON, VT., December 24, 1902.

*Very Rev. Dear Sir,—*

We all mourn the death of the good Father Magnien. Your community of St. Sulpice has lost in the last few years many noted men:—Fathers Rouxel, Delavigne, Larue, Colin, and Magnien, etc. May they rest in peace.

Truly yours,

✠ JOHN,

*Bishop of Burlington.*

CATHEDRAL OF THE IMMACULATE  
CONCEPTION.

---

HARTFORD, CONN., December 23, 1902.

*My Dear Doctor,—*

The sad news has reached us. Would have gone to funeral but appointments prevented. Offered the Holy Sacrifice for Dr. Magnien yesterday. Will think often of him at the Altar. Accept sympathy and best wishes.

Yours sincerely in Christ,

✠ M. TIERNEY,

*Bishop of Hartford.*

EPISCOPAL RESIDENCE.

Very Rev. A. I. Magnien.

DALLAS, TEX., December 22, 1902.

*Very Rev. E. R. Dyer, D. D.,—*

Very Rev. Dr. Magnien's death is sad news. We send heartfelt condolences, and will pray for him.

✠ E. J. DUNNE.

---

ALBANY, N. Y., December 22, 1902.

*Very Rev. E. R. Dyer,—*

Heard of Father Magnien's death with sincere regret. Impossible to attend funeral. Will celebrate Mass for him to-morrow morning.

✠ BISHOP BURKE.

---

NASHVILLE, TENN., December 23, 1902.

*My Dear Father Dyer,—*

I have just read your notice of the death of good Father Magnien. His death must be a severe blow to you, and you will feel his loss. Accept, if you please, my heartfelt sympathy. It will be impossible for me to go to the funeral, so occupied am I just now, but I shall do what is far better—remember him in my Holy Mass frequently. Wishing you all the joys of Christmas, I am, my dear Father Dyer,

Very gratefully yours in Christ,

✠ THOMAS SEBASTIAN,

BISHOP'S HOUSE.

*Bishop of Nashville.*

SCRANTON, PA., December 22, 1902.

*Very Rev. E. R. Dyer, S. S., D. D.,*

*Very Rev. Dear Sir,*—I beg to offer to you and to the members of the Sulpician Community at Baltimore my sincere sympathy in the great loss you have sustained in the death of Dr. Magnien.

The late Superior of St. Mary's Seminary has left a deep impress on the Church in the United States, and therefore the sorrow for his departure is not merely local or confined to the students who studied under his direction.

That he may rest in peace is the earnest prayer of

Yours in Christ,

✠ M. J. HOBAN,

BISHOP'S HOUSE.

*Bishop of Scranton.*

---

MOBILE, ALA., December 21, 1902.

*Very Rev. E. R. Dyer, SS., D. D.,—*

You have my heartfelt sympathy in the great loss your seminary has sustained through Doctor Magnien's death. All who knew his noble character and appreciated his faithful service to religion and ecclesiastical education, will follow him now with their prayers. Regret that the near approach of Christmas will keep me from attending the funeral.

✠ EDGAR P. ALLEN,

*Bishop of Mobile.*

Very Rev. H. I. Magnien.

WILMINGTON, DEL., December 21, 1892.

*Very Rev. E. R. Dyer, S. S., D. D.,—*

The Diocese of Wilmington mourns the death of dear Father Magnien.

✠ J. J. MONAGHAN.

Bishop Monaghan later telegraphed as follows to the *Baltimore Sun*:—

“The death of Dr. Magnien may well be regarded as a calamity to the Church. The position which he filled as president of St. Mary’s Seminary for a quarter of a century brought him into close relations with the highest ecclesiastics of the Church. His exceptional mental qualifications and his wide experience gave such weight to his words that his advice was constantly sought after by the most eminent theologians, as well as by the most distinguished members of the hierarchy.

“To the hundreds of priests who have passed through St. Mary’s Seminary under his administration his death comes as a personal loss which will be felt by them throughout their lives. He was to them at all times a loving and devoted Father, whose solicitude for their welfare followed them wherever they were placed by Divine Providence. To him they could always have recourse, and in their doubts and difficulties his wise counsel and cheering words always brought light and encouragement. Never will they forget his big-hearted and self-sacrificing hospitality, which always bade them welcome whenever they visited their Alma Mater.”

A Memorial.

TUCSON, ARIZ., December 21, 1902.

*Very Rev. E. R. Dyer, D. D.,—*

*My Dear Father Dyer:* I am just in receipt of your message. I am exceedingly thankful for your very kind attention in informing me at once of our Father Magnien's demise. While distance prevents my reaching Baltimore in time for the funeral, I shall do the next best thing,—or, rather, the very best. Beginning to-morrow morning, I will offer a *Triduum of masses* for the rest of the soul of the never-to-be-forgotten friend and Father just departed. This, to me, is a debt of love and filial affection.

Yours faithfully,

✠ HENRY GRANJON,  
*Bishop of Tucson.*

BISHOP'S RESIDENCE.

---

ST. AUGUSTINE, FLA., December 26, 1902.

*Very Rev. E. R. Dyer, S. S., D. D.*

*Very Rev. and Dear Doctor Dyer:* I received your telegram announcing death and funeral of Father Magnien only Christmas eve, Wednesday night, on my return to St. Augustine. It was not forwarded to me as I was out of the line of direct communication in the southern part of the diocese.

I sympathize with your Community for it has lost an honored and loyal member, a true priest,

Very Rev. M. I. Magnien.

distinguished alike for wisdom, learning, piety, honor and fidelity. He is not a loss merely to St. Mary's Seminary or to the Society of St. Sulpice, but to the Church in this country.

May he rest in peace, and may God's blessing be with you and with the Fathers of the Community.

✠ WM. J. KENNY,

CATHEDRAL.

*Bishop of St. Augustine.*

---

WASHINGTON, D. C., December 21, 1902.

*My Dear Dr. Dyer,—*

The news of good Father Magnien's death has just come to us and I hasten to extend my most sincere sympathies to you and your brethren at St. Mary's. We have all lost a very dear friend, a wise counsellor and a noble example of priestly life. The Church in America will mourn in him an ecclesiastic who has always been a tower of strength anxious for the best in our American religious life. He was indeed a Cedar of Lebanon, a mighty one in Israel. The University mourns with you the loss of one of its most devoted friends. God rest his soul.

Yours sincerely,

✠ THOMAS J. CONATY.

THE CATHOLIC UNIVERSITY  
OF AMERICA.

SIoux CITY, IA., December 26, 1902.

*My Dear Dr. Dyer,—*

I write to offer you my sincere regrets that I could not come to the funeral of dear Dr. Magnien. God rest his noble soul! How sad for one who knew him, and did not witness his last illness, to think of him as no more. I esteemed Father Magnien very highly for his goodness, his candor, and his hospitable spirit. I have never known a superior of a seminary who was respected and loved by the students as Father Magnien was. I attribute this in good part to his candid and open manner of dealing with them. He will be regretted and mourned by many a priest who was privileged to study under him. I tender my sincere sympathy and condolence to you and your community in your loss and sorrow.

Your sincere friend in Christ,

✠ P. J. GARRIGAN,

*Bishop of Sioux City.*

BISHOP'S HOUSE.

---

ROME, January 13, 1903.

*My Dear Doctor,—*

It was only with effort that I restrained myself during the past three weeks from writing to you and telling you the great sorrow I experienced at the loss of one of the truest friends God ever blessed me with. I cannot tell you how love and admiration



Very Rev. A. I. Magnien.

for that great man had grown into my heart and into the very marrow of my bones.

And now that the suspense is ended, and I may write, I thank you so heartily for having remembered to send me the news, and for days I gave the Mass to him. But alas, when I return I cannot find my dear friend there to welcome me, and to accept my embrace and my thanks. How much more happy it would all be were he there. But God wills it otherwise. He has gone to his reward, and has left the record of a great work behind him. However, my dear friend, if I do not find him, it is a great pleasure to find you. We both stood together by his side, and we were both like his children. And so you are for me now your own dear self of old acquaintance, and also the shadow of him. With best regards to all the Rev. gentlemen, I remain,

Very sincerely yours,

D. J. O'CONNELL.

---

EMMITSBURG, MD., December 21, 1902.

*Very Rev. E. R. Dyer, D. D.,—*

Accept for yourself and associates the Mountain's deepest sympathy for you in the death of our dear and illustrious friend.

WM. L. O'HARA.

A Memorial.

CAMBRIDGE, MASS., December 21, 1902.

*Dear Father Dyer,—*

I just now received your two telegrams. I am sorry I cannot go. I am suffering under an acute attack of bronchitis. I am sorry that he is dead, but it adds to it that I cannot be at funeral.

Express my sincere condolence to all the Fathers, especially to Father Dissez, because he is the longest with him, and because he was my professor and friend when I was a student. All we can do now is pray for Father Magnien, and say Masses for him.

With sincere good wishes,

Yours respectfully,

WM. ORR.

ST. PAUL'S CHURCH.

---

ROCHESTER, N. Y., December 22, 1902.

*Very Rev. E. R. Dyer, S. S., D. D.,—*

*Very Rev. Father:* It was with sincere regret that I learned of the death of the saintly and revered Father Magnien. If my duties at the Seminary did not prevent, I should attend the funeral as a mark of respect to him whose life-work has been such a blessing to the priesthood of this country.

Very sincerely yours,

J. J. HARTLEY,

*Pro-Rector.*

ST. BERNARD'S SEMINARY.

Very Rev. H. U. Magnien.

BROOKLYN, N. Y., December 21, 1902.

*My Dear Father Dyer,—*

I had been expecting news of Dr. Magnien from the press; but your message, received this afternoon, ends my expectation. I *feel* Dr. Magnien's loss keenly, and I know that I am only one of hundreds who had the privilege of knowing him. He was a man of rare gifts and of sincere humility. I sympathize with you, his friend and brother. I consider it my duty to pay the poor tribute of my presence at his funeral, to one whom I greatly esteemed and revered. May he rest in peace!

I am, very dear Father Dyer,

Yours faithfully,

P. McHALE, C. M.

ST. JOHN'S COLLEGE.

---

PROVIDENCE, R. I., Christmas Eve, 1902.

I see by the reports that you have consigned to mother earth the mortal remains of the great and good Father Magnien. If ever there was a name the memory which should be kept fresh and green by the American hierarchy and clergy, it is Father Magnien.

Yours very sincerely,

JAMES C. WALSH.

THE HOLY NAME RECTORY.

TORONTO, December 21, 1902.

*Very Rev. and Dear Father,—*

Your telegram came to hand a few moments ago. We all are very sorry to hear that dear Father Magnien has passed away. He had been always a sincere friend of our community. Personally, I am indebted to him for his many acts of kindness and affection. I wish I could go to the funeral, but I am afraid it will be impossible for me to get away. I will try to send some of our confrères to represent us at the funeral. Through you, dear Father, convey my sincere sympathy and condolence to your afflicted community.

Yours respectfully in Christ,

V. MARIJON, C. S. B.

ST. MICHAEL'S COLLEGE.

---

BALTIMORE, MD., December 26, 1902.

*My Dear Dr. Dyer,—*

I need not assure you and your esteemed confrères of my sympathy with you all in the loss you have sustained in Dr. Magnien's death. He must have been a very remarkable man to elicit such a demonstration of esteem and affection as marked his funeral. No ordinary man would have brought men so far from their homes at an inclement season and upon the eve of the Christmas celebration. I am,

Yours very truly,

WM. E. STARR.

CORPUS CHRISTI CHURCH.

Very Rev. A. I. Magnien.

BOSTON, MASS., December 23, 1902.

*Very Rev. and Dear Father Dyer,—*

The sad news has reached us of the death of dear Father Magnien. How many will remember him for his many deeds of kindness, especially among the sons of St. Mary's. He was indeed a noble man, and has made a record here, and I hope in heaven. For myself, personally, I loved him, as I well knew of his many acts of kindness and his staunch friendship, which was something worth having. I will have him prayed for at all the Masses and remembered by our community of Sisters here. I will also say Mass for him.

Remember me to all the reverend gentlemen whom I know at the Seminary.

Yours sincerely,

HUGH R. O'DONNELL.

ST. MARY'S STAR OF THE  
SEA CHURCH.

---

WASHINGTON, D. C., December 23, 1902.

*Dear Father Dyer,—*

I have had no opportunity, since the death of Father Magnien, to tell you and your confrères how much I feel his loss. In fact, it may well be taken for granted that my feeling is simply my personal share in the feeling of all who knew the Abbé. But

at the Mass to-day the whole meaning of his life came so clearly to my mind that I must needs say, if only in this private way, that you have my heart-felt sympathy.

Father Magnien's loyalty to the best ideals of priestly life and education always drew me more closely to him. His insight and breadth of view in the most practical matters made it easy to admire him. But his warmth and tenderness, in the faithful discharge of his duties as Superior, were enough for any man's heart.

It is consoling to see that in the midst of so many selfish tendencies, the close of an unselfish life can yet call forth so much genuine sorrow. It is not the sort of feeling that we look for at this season ; and yet it may be that in bidding farewell to a good man and an exemplary priest, we are really brought nearer to the Divine Model of his life.

Please accept my sincere sympathy for yourself and for St. Mary's Seminary ; and believe me,

Faithfully in Christ,

E. A. PACE.

THE CATHOLIC UNIVERSITY  
OF AMERICA.













## Date Due

[illegible]

MARYGROVE COLLEGE LIBRARY  
Very Rev. A. L. Magnien ; a memo  
270.921 M27S



3 1927 00114415 0

270.921

M27S



